CERTAIN GRIEVANCES, OR, THE POPISH ERRORS AND Ungodlineſſe of ſo much of the SERVICE-BOOK as is Antichriſtian.

Plainly laid open, by way of Conference between a Countrey Gentleman and a Miniſter of Gods Word.

Whereunto are annexed, moſt ſtrange and fearful judgements of God, ſhewed upon Churches in time of Divine Service, yea, when they were kneeling at the Lords Table, which ought to ſtirre up all that do truly fear God, and his judgements, and that do love God and the King, and the peace and proſperitie of this Kingdome, to pray heartily, that God will put into the heart of our gracious King, and into the hearts of all the Nobilitie, Knights, and Burgeſſes of the High Court of PARLIAMENT, not to deferre too long the reforming of what is amiſſe, in the publike worſhip and Service of God; leſt in the mean while, the wrath of God be kindled, and come forth as a conſuming fire.

Whereunto alſo are added, the Reaſons why the Service-book was refuſed of the Church of *Scotland*.

When you come and appear before me, Who hath required this at your hands? Iſa. 1. 12.

Printed in the yeer. 1642.

CERTAIN

GRIEVANCES,

OR,

THE POPISH ERRORS AND

SERVICE-BOOK

as is Antichristian.

Plainly laid open, by way of Conference between a Country Gentleman and a Minister of Gods Word.

Wherein are also noted, many strange and fearful judgements of God, shewed upon Churches in time of Divine Service, yea, when they were kneeling at the Lords Table, which ought to stirre up all that do truly fear God, and his judgements, and that do love God and the King, and the peace and prosperity of this Kingdome, to pray heartily that God will put into the hearts of our gracious King, and into the hearts of all the Nobility, Knights, and Burgesses of the High Court of PARLIAMENT, to endevor to reform the remaining of what is amisse in the publike worship and Service of God left in the Land while the truth of God be kindled, and come forth as a conquering fire.

When you come and appear before me, Who hath required this at your hands? Isa. 1. 12.

Printed in the Yeer. 1644.

TO

THE RIGHT HONOVRABLE AND HIGH COVRT OF *PARLIAMENT.*

Most humbly sheweth unto your Honors,

THat Almighty God hath shewed strange and fearefull signes and tokens of his heavy wrath and Iudgements, that doe hang over this Land, and are ready to come upon it, for the crying sinnes that doe abound in it every day more and more.

In *Barkshire* on Wednesday the 9. of *Aprill* 1628. about six of the clock in the afternoone, a strange noise was heard in the ayre, and after that, as though a great piece of Ordnance had been shot off, and a little while after that, two

more went off, and after that, Muskets were heard to goe off, so thicke, as it had been for a set battell, and after that, the sound of a Drum, so loud, as it did amaze and affright all that heard it. Stones came out of the ayre, one was found in the Parish of *Bokin*, knee-deep in the ground, till it came to the rock, and then broke; the pieces thereof, being gathered, did waigh twenty-eight pound. One Mistris *Grove* and her man riding homewards, did see it fall in her own ground, who, as soone as the storme was over, came with her man to dig it up: her man as he was digging, did faint and swound, and was like to die. Two of the pieces were sent by one *John Hopkins*, dwelling in the parish of *Wantage*, to a Gun-smith dwelling in the *Minories*, neare *Algate*, at the signe of the Crosse-gunnes, who did shew and give pieces of them to many; my selfe did see a piece that he gave to one Master *Bell*, a Chandler in *White-Chappell*. Another stone was found in the Parish of *Challon*, which waighed 14 pound.

There was then also a great and fearefull storm of haile, so big, as they drew bloud from the Cattell, and made them run and roare.

At the same time, a pond of water was turned in colour like bloud, at *Petwick* in the Parish of *Chalton*.

Some of the water was brought to *London*, by the wife of *John Hoskins*, and given to the said Gunsmith, who did shew it to many, that did dip their handkerchers in it, and therewith their handkerchers were stained, in colour like Claret wine, which diverse now living will testifie upon oath.

The like was seene in the midst of a pond neere *Cambridge*, where the owner of the pond thinking that some man was drowned, or murdered and throwne into that place, did drag to see, the water being troubled & made black and foule with the filth and mudde that was brought up, did presently (in that place, and no where else) come to the same colour that it was of before, like bloud, or rather Claret Wine.

The bloudy Oysters that the Earle of *Arundell* had, ought not to be slighted, though some say, they were sicke: Why should his Oysters onely be sicke, and none of the rest.

To relate all the strange and fearefull sights

that have been seene of late in the ayre, and on the Land, in divers places within this Kingdome, would come to a large Volume: therefore I humbly crave leave to put your Honors in mind of some of the most strange and fearefull Iudgements of God upon Churches, in time of divine Service. A true Relation whereof, is hereunto annexed, *Fol.* 41. to stirre up all that doe truely feare God, and his Iudgements, to pray heartily, that God will put into the heart of our gracious King, and into the hearts of the Nobilitie, Knights and Burgesses of this Honorable and High Court of Parliament, to reforme what is amisse in his holy Worship and Service, and that in time before his wrath be kindled and come forth as a consuming fire.

The grace of our Lord Iesus Christ, be with you all, Amen

Your Honors humbly to command,

LODOWICK HUGFORD.

TO THE CHRISTIAN READER.

AS S^t Paul, *speaking of false Apostles, saith, that* they are deceitfull Workers, *and that they do transforme themselves into the Apostles of Christ*, 2 Cor. 11. 12. *so may I say, of a nameleſſe, or rather a ſhameleſſe man, that hath taken upon him, (by miſapplying the holy Scriptures) to maintaine all the Popiſh errours of the* Service-Booke, *and hath transformed himſelfe into a Miniſter of Christ, being indeed, a very* Antichriſt, *in that he taketh upon him, to maintaine ſo much of the Service preſcribed unto God, in the Booke of* Common Prayer, *as is* Antichriſtian, *and is not aſhamed to ſay, that* Letanies, *or* Rogations, *were the ſtrength, ſtay, and comfort of Gods Church, and that by the Name of* Jeſus, *in heaven,* Jeſus *named, and that at the mentioning of the Name* Jeſus, *every knee ſhould bow; and to prove the Antiquitie, of ſo much of the* Service-Booke, *as is Antichriſtian, he doth alledge, ſome Popes and ancient Fathers, that had their Antichriſtian errours, which they received from the Antichriſts, which in the Apoſtles time, did ſecretly ſow the ſeeds of the Antichriſtian Religion; which the Apoſtle doth call, the* Myſtery of Iniquitie, 2 *Theſ.* 2. 7.

In the Apostles time, they were called Antichrists, that did secretly sow the seeds of the Antichristian Religion. 1 Joh. 2. 18. *so may we now call all them Antichrists, that doe sow the seeds of the Antichristian Religion, either by their Preaching or Writing.*

The Licensers of such Bookes, may shake hands with the Authors of them, as their fellow Antichrists, and fellow-theeves, because they doe what they can, to rob God of the worship and honour, due unto his holy Majestie; therefore pray, and pray heartily, that God will either turne their hearts, or stop their mouthes, from speaking, and binde their hands from writing against the truth. And if thou be one of them, whose conscience will not serve them, to come into the place of Gods publike worship, to heare his holy Word, till the Service be all read, doe as the godly in Jerusalem did, when they saw that the chiefe of the Priests did bring the abbomination of the Heathen, into the publike worship and service of God, they did not make any mutinie or stirre, but did humble and sorrow secretly unto God against those abbominations, so doe you.

The three godly Children, did not goe about to pull downe the golden Image, that Nebuchadnezzar had set up, but did refuse to worship it.

Joseph of Arimathea, did not goe about to take downe the body of Christ, till he had begd and obtained leave of Pilate; whose example serveth to teach all Christians, that in things concerning the authoritie of the Magistrate they ought to aduise with him, and to have his leave, before they attempt any thing.

THE ERRORS AND VNGODLINES OF THE SERVICE displaid and laid open, by way of a Dialogue between a Countrey Gentleman, and a Minister of Gods Word.

Gentleman.

I Pray you satisfie me in one thing, and that is, concerning the Service-book, which me thinks is a very good Book, what think you of it?

Minist. I think, and am sure, that it is no good book, because it hath the seeds of Superstition and Idolatrie in it, and doth open a gap to all prophanenesse and ungodlinesse, and doth father an untruth upon God, as the false Prophets did, of whom the Lord complaineth, saying, *The Prophets do propheſie lies in my Name*, Jer. 14. 14.

Gent. Where doth it open a gap to all prophanenesse and ungodlinesse, and father an untruth upon God?

Minist. In the entrance into the Morning Prayer, in these words, *At what time soever, a sinner, doth repent him of his sin, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.* And doth quote

Ezech. 18.21. which if you please to read, you shall see, there are no such words to be found there: the words of God in that place, are these. *If the wicked return from all his sins, that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live.*

Gent. Tell me, I pray you, why doth the Service book quote that place of *Ezechiel*, and doth leave out every word that God did speak.

Min. As the devill, when he tempted our Saviour Christ, to cast himself down, from the pinacle of the Temple, did alledge the 11. verse of *Psal.* 91. and did leave out, these words, *They shall keep thee in all thy wayes*, lest they should put our Saviour in minde of the staires, which was the way, to go up and down by: so, the Service book (to encourage the ungodly, to continue in their ungodlinesse, doth leave out all the word that God spake, lest they should put the ungodly in minde, to return from all their ungodlinesse, and keep the Statutes of God, and do that which is lawfull and right.

Gent. Did you ever know any that did defer repentance, because it was written, in the Service book, that at what time soever, a sinner doth repent him of his sin, that God will put all his wickednesse out of his remembrance?

Min. Yes, when I did use to preach to the prisoners in the *White Lion* prison, one *Sara Lambert* (a common whore, and a notorious robber of houses) that had been condemned and reproved five times, and was perswaded that she should be hangd, at one time or other, because she had no minde, to give over stealing, having used it so long, and did often brag in my hearing, that when she was upon the gallows, she would repent, and make such a speech unto the people, as should be as good as a Sermon.

Gent. Did she so, when she was upon the gallows?

Min. No, she died swearing and scoulding with the hangman.

hangman, because he would not let her give away her Waistcoat.

Gent. The Service book doth appoint, that the Service shal begin with a confession of sins, which me thinks, is a very good confession, is it not?

Min. No: because it hath a manifest untruth in it, in these words, *There is no health in us:* as though the Church were an Hospitall, where all are diseased persons.

Gent. It is not meant, bodily health, but spirituall souls health.

Min. What, say you so? Is it possible, that a Christian congregation should have no knowledge of God, nor of Christ, nor any true faith, nor hope of eternall life, nor any spark of the graces of Gods holy Spirit, wherein the souls health consisteth? God forbid.

Gent. The meaning is, that we have no health in us, of our selves, neither for our bodies, nor for our souls.

Min. Shall we therefore be so unthankfull and shameless, as when God of his free love and mercie, doth give us health, shall we then, I say, be so unthankfull and shameless, as to denie it, and out face God, and tell him to his face, that we have no health, and so begin the worship and service of God with a lie?

Gent. After the Confession, followeth the Lords Prayer, which is repeated eleven times, in the Morning and Evening Prayer, in the Administration of Baptisme, and in the Solemnization of Marriage, and in Burials, in the Visitation of the Sick, and in the Commination, and the Conclusion, *For thine is the kingdome, the power and the glory for ever*, is left out every time, ought it to be left out?

Min. No verily, the leaving of it out, as superfluous, is a controuling of our Saviour Christ, who in his wisedome, thought fit to put it in. It is also a great offence, to Almightie God, and a provoking of his holy Majestie unto wrath against the Church of England, to have the

mention of his everlasting kingdome, power, and glorie, to be put out, of his publike worship and service.

Gent. Saint *Luke* doth leave it out, Chap. 11.4. therefore the Service book may leave it out.

Min. Not so: for Saint *Luke* was but the pen-man, to write what Christ commanded: therefore not S. *Luke*, but Christ did leave it out.

Gent. Why did Christ leave it out?

Min. Because it was sufficient, that he had caused S. *Matthew* to put it in, *Matth.* 6.13.

Gent. Why doth the Service book leave it out?

Min. Because the Masse book doth leave it out.

Gent. Why doth the Masse book leave it out?

Min. Because Antichrist the Pope, will have none of his Church (neither priest nor people) to give so much honour and glorie unto God.

Gent. Why is the Pope unwilling, to give unto God the honour and glory, that is due unto his holy Majestie?

Min. Because Satan hath put into his heart to oppose and exalt himself, above all, *that are called Gods, that he may sit as God, in the temple of God.* 2. Thes. 2.4.

Gent. The putting out of the Conclusion, as superfluous, being a great disgrace unto, and a controuling of our Saviour Christ, why do our Bishops suffer so great a disgrace, to be offered unto Christ?

Min. Because they are the limbes of Antichrist.

Gent. How do you like of the breaks and responds, that are read after the Lords Prayer? *viz.*

Minister.

O Lord open thou our lips.

Answer.

And our mouthes shall set forth thy praise.

Minister.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Minister.

Glorie be to the Father, to the Son, and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be, me thinks they are very good, what think you?

Min. Me thinks they are stark nought, and do no way please God, who doth abhor, that the greatest enemie, that he hath in all the world, should prescribe a publike worship and service unto his holy Majestie.

Gent. The like breaks and responds are appointed to be read after the Creed, what think you of them?

Minist. I think they are very ridiculous: For, the Minister (as though he must be gone) is appointed to take his leave, and bid the people farewell, saying, *The Lord be with you*: and the Clark and people are appointed to bid him farewell, saying, *And with thy spirit*: And before they part, the Minister must call upon the Clark and people to pray with him, and in stead of praying, the Minister, Clark, and people are appointed to read the *Kyrielison*, and *Christielison*, three times by course, in English, in imitation of the Masse Priest and Quiristers, who are appointed to sing it by course three times.

Gent. What do you mean by *Kyrielison* and *Christielison*, and first tell me what manner of publike worship and service was prescribed unto God in the Primitive Church, was there any such service then?

Min. No verily, *Chrysostome* writing upon the 11. of S. *Matthews* Gospel, sheweth that in the Primitive Church they did spend the time in singing of Psalms, and in reading Chapters, out of the Old and New Testament, till the congregation was full, and that then the Preacher went into the Pulpit, and prayed there, the people being all silent, and joyning with him in heart, till he did leave praying, then they all, with one heart, did say, *Amen*.

Gent. Now I pray you, tell me, what do you meane by

by *Kyrieliſon*?

Min. *Kyrieliſon* is a word compounded of Hebrew and Greek, and ſignifieth in Engliſh, Lord have mercie upon us. The *Chriſtieliſon* ſignifieth in Engliſh, Chriſt have mercie upon us.

The *Kyrieliſon* was deviſed by Pope *Gregory* the firſt, and appointed to be ſung three times by the Maſſe priests and Queriſters in honour of the Trinitie. In like manner (in imitation of the Maſſe prieſts and Queriſters) the Service-book appointeth, the Miniſter, Clark, and people, in ſtead of ſinging, to read the *Kyrie* and *Chriſtieliſon* in Engliſh three times by courſe. The Miniſter muſt begin, with *Lord have mercie upon us*: after him the Clark and people muſt follow, with, *Chriſt have mercie upon us*, and after them the Miniſter muſt pin the basket with *Lord have mercie upon us*.

Thus (in imitation of the Maſſe-book) the Miniſter, Clark, and people are injoyned by the Service-book, to read the *Kyrie* and *Chriſtieliſon* by courſe, thrice in the Morning, thrice in the Evening Prayer, thrice in the Letanie, thrice in the ſolemnizing of Matrimonie, thrice in the Viſitation of the ſick, thrice in the Churching of women, thrice in the buriall of the dead, and thrice in the Commination, contrary to the commandment of our Chriſt, where he bids us uſe no vain repetitions, as the heathen do, who think to be heard for their much babbling ſake. Alſo, as the Maſſe prieſts and Quiriſters, after they have ſung the Creed, and the *Kyrie* and *Chriſtieliſon*, they muſt ſing by courſe certain Verſicle in Latine, the ſame doth the Service-book injoyn the Miniſter, Clark, and people, to read in Engliſh, which are nothing elſe but peeces and patches deviſed by Antichriſt the Pope, to provoke Almightie God to wrath, who doth abhor that the Pope, who is his greateſt enemie, ſhould preſcribe ſuch pieces and patches to be uſed in his publike worſhip and ſervice. Therefore I may fitly compare the Miniſter, Clark, and people to the chief of the Prieſts among the Jews, a little before God brought upon them

the

the King of the Chaldeans, who ſlew their young men with the ſword, and had no compaſſion upon young man, no maiden, old man, nor him that ſtooped for age, and burnt the houſe of God, and brake down the walls of Jeruſalem, and burnt all the palaces thereof: and they that eſcaped the ſword, were carried captives into Babylon.

Gent. Why was the wrath of the Lord ſo kindled againſt them?

Min. Becauſe the chief of the prieſts and people did treſpaſſe after the abomination of the heathen, and did mock the meſſengers of the Lord, and deſpiſed his word, and miſuſed his Prophets: 2. *Chron.* 36. from the 14. verſe to the 20. Even ſo the chief of our Prieſts and people, I mean the Lord Biſhops, Deans, Archdeacons, Prebends, Non-reſidents, and too many of the formall Miniſters, and people, have, and daily do treſpaſſe after the abomination of the Church of Rome, and have deſpiſed Gods Word, and mocked and miſuſed the faithfull Meſſengers and ſervants of the Lord, untill the wrath of the Lord was almoſt kindled, and readie to break out, as a conſuming fire againſt this Land: but, behold, and with holy reverence admire the goodneſſe of God (whoſe propertie is, in wrath to remember mercie) how he doth ſpare his people, and poureth his wrath upon his and their enemies; his holy and great Name be therefore praiſed.

Gent. I did not think that our Service-book had been ſo full of Poperie, I do now begin to be out of love with it, and with our Lord Biſhops. Go on, I pray you, as you have begun, to diſcover the errors of it: and firſt concerning the Creed, which me thinks is a good Creed, is it not?

Min. Yes, were it, but that it hath one untruth in it, in theſe words, *Deſcended into hell.*

Gent. It was propheſied by the Prophet *David*, that God would not leave the ſoul of Chriſt in hell: therefore his ſoul was in hell, *Pſal.* 16. 10.

Min. You do miſtake that propheſie; the meaning of the holy Ghoſt in that place is, to ſhew that the body of Chriſt ſhould riſe out of the grave, before it was any whit putrified

or corrupted; therefore the Apostle doth alledge that propheeie, to prove the resurrection of Christ, *Act.* 13.35.

For your better understanding of that prophesie, you must consider, that by soul is meant sometimes, the body or person of a man, as *Gen.* 46.26. *Exod.* 1.5. 1. *Pet.* 3.18. and in divers other places. You must consider also, that the Hebrew word Sheol, which doth signifie hell, is sometimes taken for the grave, as, *Gen.* 37.35. 42.38. So in that prophesie, by soul is meant the body of Christ; and by Sheol is meant the grave: therefore in the Geneva Bible it is translated, *Thou wilt not leave my soul in the grave.*

Gent. It is written, 1. *Pet.* 3.19. that Christ was put to death concerning the flesh, but was quickened in the Spirit, by the which he also went and preached unto the spirits that are in prison: these words, me thinks, do shew plainly, that Christ went in his Spirit, that is, in his soul, into hell, to preach unto the devils and damned souls in hell.

Min. You do mistake them: by the putting of Christ to death, concerning the flesh, we are to understand, that the body of Christ was crucified, dead, and buried: by the Spirit in which he was quickened, we are to understand, not the soul of Christ, but the holy Ghost which is called the Spirit of Christ *Rom.* 8.9. by his going in his Spirit to preach unto them that are in prison, we are to understand, that Christ, by his holy Spirit, did stir up *Noah* to preach unto the old world, who is therefore called a Preacher of righteousnesse, 2. *Pet.* 2.5.

Gent. How long did *Noah* preach to the old world?

Min. One hundred and twenty yeers. *Gen.* 6.3.

Gent. Are they all in hell, that *Noah* did preach unto?

Min. No: none are in hell but the reprobates, that would not repent and beleeve the Gospel that *Noah* preached unto them. 1. *Pet.* 4.6.

Gent. What? was the Gospel preached by *Noah*?

Min. Yes, Christ by his holy Spirit (to comfort the elect) did put into the heart of *Noah*, to preach salvation to them that did repent and beleeve in the promised seed of the woman, notwithstanding that their bodies were drowned.

Gent.

Gent. By this that you have ſaid, I ſee, that the ſoul of Chriſt did not deſcend into hell, to preach unto the damned: tell me, I pray you, where was the ſoul of Chriſt, while his bodie was in the grave?

Min. His ſoul was in heaven, as appeareth by his own words to the penitent thief, ſaying, *This day ſhalt thou be with me in Paradiſe*: that is, thy ſoul ſhall be with my ſoul in heaven.

They that do beleeve, that Chriſt his ſoul was in hell, may as well beleeve that hell, where is weeping, wailing, and gnaſhing of teeth, is a Paradiſe; that is, a place of joyes and pleaſures.

Gent. I do now begin to have an heart-riſing againſt the Service-book, and to wiſh that it were burnt: tell me, I pray you, are there any more things in it, that are contrarie to Gods Word.

Miniſt. Yes verily, it is full of Popiſh errors, and doth appoint horrible blaſphemies and lying fables to be read to the people in ſtead of Gods holy word.

Gent. I never heard any blaſphemie, or lying fable read in the Church.

Min. I think ſo, becauſe (it may be) that you were never in the Church on thoſe dayes, wherein they are appointed to be read.

Gent. Vpon what dayes are they appointed to be read?

Miniſt. On the fourth of October, in the forenoon, it appointeth an horrible blaſphemie to be read for the firſt leſſon, out of the 12. of *Tobie* and the ninth verſe; where it is written, that *Almes do ſave from death, and purge away all ſin:* which is a main ground of Popery, and an horrible blaſphemie againſt Chriſt and his blood, that cleanſeth us from all ſin, 1. *Joh.* 1. 7.

Alſo in the 15. verſe of that Chapter, it is written, that there are ſeven Angels, that do preſent our prayers, which is another horrible blaſphemie againſt Chriſt, who onely doth preſent our prayers, *Revel.* 8. 3, 4.

Gent. Theſe are horrible blaſphemies indeed, I pray you let me hear ſome of the fables that are in it.

Min. 1. On the 30. of *September*, another lying fable is appointed to be read of an Angel that was ſent to ſeale the whitenesſe from his eyes, and to give *Sara* the daughter of *Raguel* to his ſon *Tobias* in marriage, and to binde *Aſmodeus* an evil ſpirit, that was in love with her, and had killed ſeven men that had been married unto her.

2. On the firſt of October another lying fable is appointed to be read, how *Tobie* being about to ſend his ſon *Tobias* to *Rages* in *Media* for a wife, did bid him to go and look for a man to go with him, and that he went and found an Angel, and brought him to his father, who promiſed to give the Angel wages, and agreed with him what he ſhould have by the day, and ſent him with his ſon and his dog.

3. On the 3. of *October* another lying fable is appointed to be read, how *Tobias* being come from *Rages* did call the Angel unto him, and bade him take a ſervant and two Camels, and go to *Rages* for money, and that the Angel went and carried writings, which he delivered to *Gabael*, who brought bags of money ſealed up, which he delivered to the Angel.

Theſe blaſphemies and lying fables, are affirmed, in the Preface of the Service-book, to be undoubtedly grounded upon the holy word of God, which is an intolerable ſlander, and an horrible blaſphemie againſt the holy word of God.

To make way for theſe horrible blaſphemies, lying fables, and other Apochrypha ſcriptures, above 277. Chapters of the holy word of God, are in diſgracefull manner, thruſt out of doores, and forbid to be read, and ſome whole books, as, the book of Canticles, both the books of *Kings*, ſave about eight Chapters of the firſt book, and both the books of *Chronicles*, the book of the *Revelation*, the genealogie of Chriſt, and the concluſion of the Lords Prayer.

The reaſon why they are prohibited, the Service-book doth ſhew, in the order how the holy Scriptures ought to be read at Morning and Evening Prayer, where it is written, that they do edifie leſſe, then the chapters that are appointed to be read in ſtead of them, which is an intolerable ſlander and blaſphemie againſt the holy word of God.

Concerning

Concerning the book of Canticles, in it is described in most sweet and comfortable allegories and parables, the perfect love of Christ towards his Spouse the Church, and her ardent love towards his holy Majestie, desiring more and more to be joyned unto him, and not to be forsaken, for any spot or blemish in her.

Concerning the book of *Revelation*, it is written, chapter 1.3. *Blessed are they that hear it, and keep those things that are written therein*; therefore the forbidding of it to be read, is a robbing of the people of an unspeakable blessing.

Concerning the Genealogie of Christ, the forbidding of it to be read, is a means to keep the people in blindnesse, not able to see the truth of God in fulfilling his promise, to *Abraham*, and to *David*, that Christ should come of them, and of their seed, nor to see, that Christ came not onely of *Abraham*, and of *David*, who were Jews, but also of *Rahab* and of *Ruth*, who were Gentiles, and that therefore Christ is the Saviour of us Gentiles, as well as of the Jews.

Concerning the conclusion of the Lords prayer (*for thine is the kingdome, the power and the glory for ever*) the putting of it out, is a controuling of our Saviour Christ, who in his wisedome thought fit to put it in.

Concerning the books of *Kings*, and the books of *Chronicles*, they do contain the Acts of the Kings of *Juda* and *Jerusalem*, and do shew, how the ten tribes for their Idolatrie and disobedience to God were led into captivitie, and what fearfull judgements came upon divers Kings for doing that which was evill in the sight of the Lord: most remarkable is that which came upon *Zedechiah*, whose sons were slain before his eyes, and afterwards had his own eyes put out, and bound with fetters of brasse, and carried into *Babylon*.

Israel?

They shew also, how godly Kings when they saw the judgements of God like to come upon their land, had recourse unto the Lord, and (by earnest prayer) were heard, and the judgement removed.

They shew also, how the godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaining the true religion, and in suppressing idolatry.

Gent. O horrible, how have the Bishops deluded King *Edw.* the sixth, Queen *Elizabeth*, King *James*, and our gracious King *Charles*, and the whole State, and made them beleeve, that there was nothing in the Service book that is amisse, or any way contrary to Gods word.

God Almighty deliver us from them: now that you have shewed me the blasphemies and lying fables; shew also the Popish errors that are in it: and first tell me, whether the Service Book doth command, that all both Ministers and people shall bow their bodies, when the name of Jesus is read.

Min. The Bishops onely, without any warrant from God, but from the Pope.

Gent. I have heard that the name Jesus was a common name among the Jews, was it so?

Min. Yes, *Joshua* the son of *Nun*, is called *Jesus*, *Acts* 7. 45. *Heb.* 4. 8.

One of S. *Pauls* fellow-labourers, was called *Jesus*, *Col.* 4. 11.

Syrach of *Jerusalem*, had a son whose name was *Jesus*, *Eccl.* 50. 27. so had *Iosedech*, *Eccles.* 49. 12. and divers others.

Gent. Why do Bishops make an Idoll of the name Jesus, by causing men to bow their bodies, and to put off their hats when it is read?

Min. Because they mistake the word of God, where it is written, that *at the name of Iesus every knee shall bow, both of things in heaven, of things on earth, and of things under the earth*, Phil. 2. 10.

Gent. What is the name of Jesus?

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles* (which is a common name) but the authority and power that God hath given him over all people within his own dominions; as when men are prest to the Kings service, they are prest in the Kings name, that is, by vertue of authority and power from the King; even so, as by the name of King *Charles* is meant his authoritie and power, &c. so, by the name of Jesus is meant the authority and power, that hath given him over all things in heaven and in earth, and under the earth.

Gent. What is meant by things in heaven?

Min.

Min. By things in heaven are meant the holy Angels and ſouls of the faithfull, that have no knees.

Gent. What is meant by things on earth?

Min. By things on earth, are meant all mankinde living on earth, whether they be elect or reprobate.

Gent. What is meant by things under the earth?

Min. By things under the earth, are meant the devils and damned ſouls in hell.

Gent. What is meant by bowing of the knee?

Min. By bowing of the knee is meant ſubjection, *Iſa.* 45. 23. and not bowing of the body, when the name Jeſus is read; as Pope *Anaſtaſius* did command, *Ann.* 404.

Gent. What is meant by bowing of every knee, of things in heaven, of things on earth, and of things under the earth?

Min. Thereby is meant, that all the holy angels and ſaints in heaven, and all mankinde on earth, and all the devils and damned ſouls in hell ſhall ſubmit themſelves to Chriſt, and acknowledge him to be Lord of all, and to have power over all, to ſave and condemne whom he will.

Gent. What other error do you finde to be in the Service book?

Min. The interrupting of the Miniſter by the Clark, and the whole congregation, when he readeth the Pſalms, by taking every other verſe out of his mouth, with an hackering confuſed noiſe, eſpecially in countrey Churches, where the people cannot read well.

When the Clark and Miniſter do read the 18, 19, and 20. verſes of the 50. Pſalme by courſe, they are likened by ſome to women ſcoulding and accuſing one another. The Clark doth begin to ſcold with, and to accuſe the Miniſter, ſaying, *When thou ſaweſt a thief, thou conſentedſt unto him, and haſt been partaker with adulterers*; then the Prieſt accuſeth the Clark, ſaying, *Thou haſt let thy tongue ſpeak wickedneſſe, and with thy tongue thou haſt ſet forth deceit.* Then the Clark doth ſet upon the Miniſter again, and doth accuſe him, ſaying, *Thou ſitteſt and ſpeakeſt againſt thy brother, yea, thou haſt ſlandered thine own mothers ſon.*

Gent. Who did firſt bring in the reading of Pſalms by courſe?

Min.

Min. *Eusebius*, in his Ecclesiasticall Historie, sheweth, that the *Arians* first devised the singing of Psalms, by *Antiphones*, or singing by course, one side answering another, as they do in Cathedrals, by which invention and practise, *Iohn Chrysostome* (Bishop of *Constantinople*) seeing the *Arian* faction to get ground, by drawing multitudes of disciples after it, he himself began to set up in his Church; and from thence it was brought into the Church of *Rome*, by Pope *Hormisda*, as some write, or by Pope *Gregory*, as some others do write.

The Minister when he readeth or preacheth Gods word, is the mouth of God, speaking to the people; therefore, they ought to be silent, and to hearken with reverence.

Also when the Minister doth pray, he is the mouth of the people speaking unto God for them, therefore they ought to be silent till he hath done speaking unto God for them, and then say, *Amen*.

Gent. In the Churching of women, and in divers other places of the Service book, Ministers are called Priests, is that a fit name for a Preacher and Minister of the Gospel?

Min. No verily; For we read in Gods Word, of no more orders of Priests, but of two; the order of *Aaron*, and the order of *Melchisedech*.

Of the order of *Aaron*, were the Leviticall Priests, whose office was to offer sacrifices, which together with the sacrifices was abolished in Christ his death.

Of the order of *Melchisedech* was Christ onely, and shall remain Priest for ever.

A third order of Priests is to be found no where, but in the Masse-book, and in our Service-book.

The name Priest belongeth to every Christian man and woman, as well as to the Minister, according as it is written, *Revel.* 1. 6. that *Christ hath made us Kings and Priests unto God*: the meaning is, that Christ hath made all the elect (men and women) priests, to offer the sacrifices of praise, and of thanks unto God.

Gent. What do you think of the Priest and Clark, when they do church a woman?

Min. I will not tell what I think, but I will tell you what some do say.

Gent.

Gent. What do they say?

Min. They say that the Priest is like to a witch.

Gent. Why do they say that he is like to a witch?

Min. Because he doth as a witch doth, when she saith the Lords Prayer, and the Articles of the Christian faith.

Gent. What doth a witch when she saith the Lords praier?

Min. She leaves out these words, *but deliver us from evill*, and so doth the Priest, when he doth church a woman.

Gent. What doth a witch when she saith her Creed?

Min. When she cometh to the second Article (*and in Jesus Christ, his onely Son*) she shifts over these words (*our Lord*) so, the Priest reading the Lords Prayer, when he comes to the last Petition, *lead us not into temptation*, he skips over these words, but *deliver us from evill*, and also the conclusion, *for thine is the kingdome, the power, and the glory for ever.*

Gent. Why will not a witch say these words, *but deliver us from evil?*

Min. Because the devil will not let her, till she hath bewitched so many as he would have her.

Gent. Why will not the devil let her?

Min. Because he knoweth, that by the evil that's prayed against in that Petition, is meant him, and the sin whereunto he tempteth, therefore he will not have the witch to say those words, because when she saith them, she prayeth to be delivered from him, and from the witchcrie whereunto he tempteth her.

Gent. Why doth the Service-book appoint that the Minister shall not say them?

Min. Because the Masse-book doth not allow the Priest to say them.

Gent. Why will not the Pope have the Priest to say them?

Min. Because when he saith them, he doth pray against the devil and the Pope, and against all the abominations of the Church of *Rome.*

Gent. Why doth the Service-book appoint that the Minister shall not read the conclusion of the Lords Prayer?

Min. Because it is so in the Masse-book.

Gent. Why is it so in the Masse-book?

Min. Becauſe the Pope would have none that are of his Church, neither Prieſt nor people, to give unto God, the honour and glory that is due unto his holy Majeſtie.

Gent. Why is the Pope unwilling that God ſhould have the honour and glory that is due unto his holy Majeſtie?

Min. Becauſe the devil hath put into his heart, to oppoſe and exalt himſelf above God, that he may ſit as God in the Temple of God, as though he were God, 2. *Theſ.* 2. 4.

Gent. Why will not the witch acknowledge Chriſt to be the Lord?

Min. Becauſe the devil would have her to take him, and not Chriſt for her Lord.

Gent. Why do ſome ſay, that the Prieſt and clark when they do church a woman, are like to a couple of Players acting their parts?

Min. Becauſe the prieſt when he readeth the Lords praier doth skip over theſe words, *but deliver us from evill*, and doth leave them to the clark to ſay for his part; and as ſoon as the clark hath ſaid them, the Prieſt for his part ſaith, *Lord ſave this woman thy ſervant*: then the clark for his part ſaith, *which putteth her truſt in thee*; then the prieſt, as though he would not have the woman to put her truſt in him, turns her over to the clark, and bids him be unto her a ſtrong tower: then the clark anſwereth, and ſheweth that he will not be unto her a ſtrong tower *from the face of her enemies*.

Gent. This is a very ſtrange kinde of giving God thanks for womens ſafe deliverance, from the pain and peril of childbirth.

Min. It is indeed, and no ſmall grief to honeſt women, not onely becauſe there is no thanks given to God for their ſafe deliverance, from the pain and peril of child-birth, but alſo becauſe thankſgiving is turned to a Jewiſh kinde of purification; for they muſt come with a vail to cover their faces, after the Jewiſh manner, ſignifying thereby, that by child-bearing they were made unclean, and that they were aſhamed of their uncleanneſſe, or that they had played the harlots, and were aſhamed to ſhew their faces: and *Juda* thought that *Thamar* was an harlot, becauſe her face was

covered

covered with a vail, *Geneſ.* 33. 14, 15.

It is a great offence, not onely to honeſt women, but alſo to every true Chriſtian man, to ſee his wife go to the Church like a Jew, or like an Harlot.

It is alſo a great imboldning of whoriſh women, to continue in their filthineſſe, becauſe (in ſtead of the fearfull judgements of God) the Prieſt doth declare and pronounce unto them, that the Lord is their keeper, and their defence, ſo that the Sun ſhall not burn thee by day, nor the Moon by night: and that the Lord ſhall preſerve them from all evill; the Lord ſhall preſerve their going out, and coming in for ever.

It is a devilliſh part in the Prieſt, to declare and pronounce unto harlots, the precious promiſes, that God hath made to them that fear him.

So alſo is it in the Biſhops, to ſuſpend and deprive the faithfull ſervants of the Lord Jeſus, for refuſing to obſerve the order preſcribed in the Service-book.

Gent. Are you ſure that a witch, when ſhe ſaith her Creed, doth leave out theſe words (*our Lord*) and that when ſhe ſaith the Lords Prayer ſhe will not ſay, *deliver us from evill?*

Min. I am ſure that one Mother *Iackſon*, arraigned and condemned at *Newgate*, for bewitching one *Mary Glover*, a Merchants daughter in *Thames ſtreet*, Doctor *Bancroft* then Lord Biſhop of *London*, did inform Judge *Anderſon*, then Lord chief Juſtice, that the ſaid Mother *Iackſon* was wronged, and that the Maid did counterfeit, whereupon, the Lord chief Juſtice gave order to Sir *John Crooke*, then Recorder of *London*, to make triall of them in his chamber at the Temple. The Maid being ſent for, came with her mother and divers of her neighbours: and about an houre after the witch was ſent for, and was brought in diſguiſed like a countrey Market-woman, with a muffler to hide her face, and an old hat, and a ſhort cloak ſpattered with mire. As ſoon as ſhe was come into the chamber, the maid ſuddenly fell down backwards on the floore, with her eyes pluckt into her, her tongue pluckt into her throat, her mouth drawn up to her eare, her bodie ſtiffe and ſenceleſſe, her lips being ſhut

close, a plain and audible loud voice came out of her nostrils saying, *Hang her, hang her*. Then the Recorder called for a candle and a sheet of paper, and held the paper flaming to her hand, and called for another sheet, and held that also to her hand, till her hand did blister, the blister did break, and water came out, and dropt down on the floore; the maid lying still, and senceless as a dead body with the voice coming out of her nostrils, saying, *Hang her, hang her*. Then the Recorder called for a long pin, which he held in the candle till it was very hot, and thrust the head of it into her nostrils, to see if that would make her neese, or wink, or bend her brows, or stir her head, which she did not, but lay still as one dead and senceless. Then I told the Recorder, that I had often prayed with the maid, and that when I did conclude with the Lords Prayer, the maid (as soon as I said, *but deliver us from evill*, was tost up, and shaken, as if a mastive dog should take a little curre into his mouth, and shake him. Then the Recorder bid the Witch say the Lords prayer, which she did, till she came to these words, *but deliver us from evill*, which she did skip over, and would by no means be brought to say them; then she was bid to rehearse the Articles of the Christian faith, which she did, till she came to these words (*our Lord*) and would by no means be drawn to confesse that Jesus Christ was our Lord. I told the Recorder also, that when the maid was in her senceless fits, if the Witch did but lay her hand upon her, she was tost and thrown towards her; thereupon the Recorder caused the maid to be taken up and laid upon a bed, and clothes to be laid upon her, especially upon her head, because she should not see nor hear, then he made signes to the women to stand round about the bed, and that the Witch should stand among them, and that every one should lay hands upon her softly, which they did, and the maid did not stir, till the Witch laid her hand upon her, then all the clothes were thrown off, and the maid tost towards her. Whereupon the Recorder looking upon the Witch, said, Lord have mercy on thee woman, and sent her to *Newgate*; Then as soon as she was gone, the voice that came out of the maids nostrils

ceased,

ceased, and the maid came to her self, and went home with her mother.

About three weeks or a moneth after the witch was condemned, the maid continuing every second day, in most strange and fearfull fits and torments; The Recorder hearing of it, did blame me and all the Ministers of *London*, and told me, that we might all of us be ashamed, to see a childe of God in the claws of Satan, without any hope of deliverance, but by such means as God had appointed, fasting and prayer.

Within few dayes after, it pleased God to make me an instrument to draw five Ministers and other good Christians, to set a day apart, and to joyn with me in that holy holy exercise, and continued therein from morning till after candle-lighting, then on the sudden, after a fearfull conflict, which did much amaze some, and caused them to cry with a confused noise, Jesu help, Jesus save, the maid did start up out of a little wicker chair where she sate, and with her strength did lift me up with her, I kneeling behinde her, and holding her in mine armes, and did cast white froth out of her throat round about the chamber, and on the sudden fell down into the chair, as one truly dead with her head hanging down, and her neck and armes limber, which before were stiffe, as a frozen thing; then suddenly life came into her whole body, and her eyes which were pluckt into her head, and her tongue which was puld into her throat, came into their right place, then she looked with a cheerfull countenance round about the chamber, and with a loud voice did speak, saying, *O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered, I am delivered.* Her father hearing these words, wept for joy, and with a faultring voice said, O, these were her Grand-fathers words when he was at the stake, and the fire crackling about him. Then she kneeled down, and offered a sweet evening sacrifice of thanks and praise unto God for her deliverance, till her voice grew weak, then the Ministers did speak to her to cease, and to let one of them end the day with thanksgiving, and in regard that I had begun the day with prayer, they spake to

me, to make amend with thanksgiving. That done, care was had of her, to put her to some Minister for one yeer, lest Satan should assault her again, and by common consent, she was put to me, and I took her for my servant for one yeer, and took her, and her mother, and sister, and lodged them at my house in great St. *Helin*, which then was my living.

The next day, I went to Sir *John Crooke*, to shew him what God had done for her, who did advise me to go to the Bishop before he was misinformed, and to shew him the passages of the day from the beginning to the ending, and not to go of my self, but from him, and tell his Lordship that he did send me; I did so, but could have no audience, and for my my pains I was called Rascall and Varlot, and sent to the *Gatehouse*, where he kept me foure moneths, and did set forth a book wherein he called me, and the rest of the Ministers, that did joyn with me in that holy action, Devill finders, Devil puffers, and Devil prayers, and such as could start a devill in a lane, as soon as an Hare in *Waltham Forrest*. All the rest, being men and women of good esteeme and credit, he called, a rout, rabble, and swarme of giddy, idle, lunatick, illuminate, holy spectators, of both sexes, and specially a fisternity of nimps, mops, and idle holy women, that did grace the devil with their idle holy presence.

Gent. Now good I pray you, to shew the errours of the Service-book; I have heard some say, that the manner of administring the holy sacrament of Baptisme, is very absurd and full of popish errors, and so ridiculous as they cannot but laugh at it. I pray you tell me, what do you finde in it to be so absurd and ridiculous, as they cannot but laugh at it.

Min. The interrogatories ministred to Infants that have no understanding; and the answer of the godfathers and godmothers are so absurd and ridiculous, as they cannot but laugh at them: as first, the Minister must examine the Infant, and ask him, if he doth forsake the devill and all his works, the vain pomp and glory of the world, the covetous desires of the same, the carnall desires of the flesh, so as he will not follow nor be led by them: he must also ask him, if he doth beleeve all the Articles of the Christian faith, and if

he

he will be baptized in that faith?

Gent. Were not these interrogatories administred to Infants in the Primative Church?

Min. No, these of the like were then administred to such as were of yeers, when they were converted and came to be baptized, and afterwards commanded by the Pope to be administred to Infants.

Gent. Were the friends, that brought children to be baptized, called godfathers and godmothers in the Primative Church?

Min. No, they were called, *Consponsores*, that is, sureties or undertakers.

Gent. Why were they called sureties or undertakers?

Min. They were called sureties or undertakers, because the Gentiles to whom the Apostles did preach, were heathen and Idolatrous, therefore when such as were converted brought their children to be baptized, the Church in case the parents should die, thought it necessarie, that friends should give their words, that the children should be brought up in the Christian Religion.

Gent. The Christian Religion (thanks be to God) is now setled and established in this land, therefore there is no need of sureties.

Min. Yes verily.

Gent. Why?

Min. Because the land is too full of Papists, therefore it is necessarie that some should undertake that Infants should be brought up in the Christian Religion, and not in Poperie.

Gent. Have we any warrant out of Gods word, to call any man godfather?

Min. Our Saviour Christ saith, *Call no man on earth father, for there is but one your father, which is in heaven, Matth.* 23. 9. In which words, the meaning of our Saviour was, to reprove the ambition of the Pharisees, in coveting titles of honour; Godfather is an honorable title. To give so honorable a title to any man, is a blasphemie against God, who onely is our God-father, that is our God, and our Father.

Gent. What answer doth the godfathers and godmothers give?

Min

Min. They give no answer, but do counterfeit the Infants voice (as if he were a conjured ghost) speaking within them, and answering to the first interrogatorie, concerning the devil and all his works, the vain pomp and glory of the world, the covetous desires of the same, and the carnall desires of the flesh, that he doth forsake them all; and to the second and third, concerning the Articles of the Christian faith, that he doth beleeve them all; and that he doth desire to be baptized in that faith.

Gent What doth the Minister after he hath received these feigned answers?

Min. He doth baptize the Infant, and doth mark him on the forehead with a crosse, which doth offend many, because they take it to be the mark of the Beast, mentioned *Revel.* 14. 9.

Gent. Why do they take it to be the mark of the Beast?

Min. Because there is no one thing in all Popery, set on the forehead, and on the hand, but a crosse, made on the forehead by the Priest in Baptisme, and by the Bishop on the right hand in Confirmation, saying, *Signaculum Christi, in manu tua dextra tradetibi*: therefore they say that it is a mark wherewith the Beast doth cause all that are of his Church to be marked; according as it is written, that he hath made all, both small and great, rich and poore, bond, and free, to receive a mark on the forehead, and on the right hand, *Revel.* 13. 16.

It is written, *Revel.* 14. 9, that if any receive his mark on the forehead, and on the hand, he shall drink of the wine of the wrath of God; therefore some do keep their children unbaptized, rather then have them marked with the mark of the Beast.

Gent. What fault do they finde with the prayers that are made at the administration of Baptisme?

Min. They finde fault with the Popish errors that are in them: as in the first prayer before Baptisme, it is written, that God hath sanctified the flood *Jordan*, and all other waters, to the mysticall washing away the sin. The truth is, that there is no mysticall washing away of sin in water, but a

reall

reall true washing away of sin in the blood of Christ, 1. *Ioh.* 1.7. The water in Baptisme doth but signifie, that as foule things are washed and made cleane in water, so the soules of the Elect, defiled with sinne, are made cleane in the blood of Christ, 1 *Iohn* 1.7.

In another prayer, the Minister prayeth that the Infant may receive remission of sinnes, by spirituall regeneration. The truth is, that the Children of GOD have their sinnes forgiven, and are sanctifyed by Faith, *Rom.* 5. 1. and not by spirituall Regeneration, which is but an effect of Faith, purifying the heart, *Acts* 15. 9. or to speake more plainly, it is GOD that justifyeth. *Rom.* 8. 33. by accepting of the sufferings and obedience of Christ, as a sufficient recompence and satisfaction, and doth by Faith assure the hearts of his children, that for the merits of the sufferings and obedience of Christ, his wrath is pacifyed, and his justice satisfied.

In another Prayer, Thankes is given to GOD for regenerating the Infant with his Holy Spirit. The truth is, that the Children of GOD, doe receive the Spirit of God to regenerate them, not by sprinkling of Water in Baptisme, but by hearing the Gospel preached, 2. *Cor.* 3.8. *Acts* 10. 44. To make mention of all the Popish errours that are in other Prayers and Collects, would bee too tedious.

Gent. I am sorry that the administration of the holy Sacrament of Baptisme is so full of Popish errours, and so absurd and rediculous, as some cannot but laugh at it. There is a Catechisme annexed to the administration of Baptisme; what doe you thinke of it?

Min. I do thinke, and am sure, that it is naught, and doe wish that it were burnt, because it teacheth children to beleeve and tell untruths.

Gent. Wherein doth it teach children to beleeve and tell untruths?

Min. In that it teacheth them to beleeve and say, that their God-Fathers, and God-Mothers, did promise and vow three things for them. The truth is, that they did neither promise nor vow any thing for them.

Gent. What then did they?

Min. They did nothing but accompany them to the Font, and then one of the Godsfathers being examined by the Minister, whether he doth forsake the Devill and all his works, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh; then he having a mind to justifie himselfe in the face of the Congregation, is not ashamed to brag, that he doth forsake them all: and being further examined, whether he doth beleeve all the Articles of the Christian faith; his answer is, that he doth beleeve them all, and being demanded if he will be baptized in that faith, he answereth, saying, *That is my desire*; in which his answer, there is not one word of any promise or vow, that he maketh for the infant.

Gent. Wherein else doth the Catechisme teach children to beleeve, and to say an untruth?

Min. It teacheth them to beleeve and say an untruth, in that it teacheth them to beleeve and to say, that they are made the children of God in Baptisme.

The truth is, that whosoever is not a childe of God before he be baptized, shall never be a childe of God, because all that are the children of God, were (before the world was) made the children of God, by vertue of Gods eternall decree of election, and shall remaine the children of God for ever, by vertue of the everlasting covenant of Grace.

Gent. Wherein else doth the Catechisme teach children to beleeve and to say an untruth?

Min. In that it teacheth them to beleeve, and to say, that Christ hath redeemed all mankinde.

The truth is, that Christ came into the world, not to redeeme all mankinde, but the Elect onely; therefore the Evangelist Saint *Luke* setting forth the Genealogie of Christ, beginneth from *Joseph* and ascendeth to *Adam*, and from *Adam* doth descend to *Seth*, who was the first of the Elect that was borne after the death of *Abel*, and maketh no mention of *Cain*, nor of any of his posteritie. And Saint *Matthew*, beginning from *Abraham*, and from *Abraham* descendeth to *Isaac*, and from *Isaac* to *Jacob*, and maketh no mention of

Ishmael,

Ishmael, nor of *Esau*, nor of any that came of them.

Also our Saviour Christ saith, that *he gave his life a ransome for many*, Mat. 20. 28. and *that his bloud was shed for many*. He doth not say, that his bloud was shed for all mankinde, but *for many*; that is, for the Elect onely, who are many, though but a few in comparison of the multitude that are Reprobates.

Gent. It is written in the Rubrick before the Catechisme, that children baptized have all things necessary to salvation, and are undoubtedly saved; is that true?

Min. The truth is, that they have no knowledge of sinne, nor of the wrath and curse of God due to sinne, nor of Christ, nor of the Articles of the Christian faith, and therefore have neither faith nor repentance; without which none can be saved.

It is true, that Infants borne of the Elect, are undoubtedly saved, by vertue of Gods everlasting covenant of Grace, so many as are of the number of the Elect; I say, so many as are of the number of the Elect, because many of the Elect that are now Saints in heaven, have brought forth children that are Reprobates and damned soules in hell: *Adam* had *Cain* as well as *Abel*, and *Abraham* had *Ishmael* as well as *Isaac*, and *Isaac* had *Esau*, whom God hated, as well as *Jacob*, whom God loved.

Gent. I have yet many questions to aske you, and am loath to tire you, therefore I will aske you but one question more concerning the Catechisme; It is written in it, that there are two Sacraments onely, as generally necessary to salvation; Is it true, that the Sacraments are necessary to salvation?

Min. No verily; For, if it be true, that the Sacraments are necessary to salvation, it is also true, that if a child die before he be baptized, he shall be damned, which none but Papists doe beleeve, and therefore their Midwives doe take upon them to baptize.

Gent. Why doth the Catechisme affirme, that there are two Sacraments onely, as necessary to salvation; as

though there were more Sacraments then two, though not necessary to salvation?

Min. Because the Service-booke doth allow of the five Popish Sacraments, as appeareth by the Rubrick before the Communion, where it is written, that every Parishioner shall communicate thrice in the yeare, and also receive the Sacraments, and other Rites, meaning the five Popish Sacraments and Rites.

Gent. What doe you thinke of the Administration of the Lords Supper?

Min. I doe thinke that is so Popishas it cannot please God.

Gent. I have heard some say, that the Minister and Clarke are like to a couple of Players, acting their parts on a stage.

Min. They are so, in that they do imitate the Masse-Priest and Quiristors, and doe act the very same parts, onely this is the difference; the Masse-Priest and Quiristors, doe sing their parts in Latine, And the Minister and Clarke, doe say theirs in English.

Priest.	*Minister.*
Sursum corda.	Lift up your hearts.
Quiri.	*Clarke.*
Habemus ad Dominum.	We lift them up to the Lord.
Priest.	*Minister.*
Gratias agamus Domino.	Let us give thanks to the Lord
Quiri.	*Clarke.* (our God.
Verum & justum est.	It is meete and just so to doe.
Priest.	*Minister.*
Recte verum & justum, est	It is very meet right and our
et, & ideo cum Angelis,	bounden duty, therefore with
& Archangelis, & cum	Angels and Archangels, and
omnibus, cælestis exercitibus,	with all the company of hea-
canimus, sine, fine, dicentes,	ven, wee laud and magnifie
Sanctus, Sanctus, Dominus	thy glorious Name:
Deus Sabaoth,	

Is that demonstration? or is not it omitted?

Gent. Were any such parts acted by our Saviour Christ, and his Disciples?

Min. No verily.

Gent. Did our Saviour Christ when he gave the bread to his Disciples, pray that his body might preserve their bodies and soules to eternall life?

Min. No verily.

Gent. Have you ever read, that the Apostles, or Ministers of the Primitive Church did pray so?

Min. No verily.

Gent. Doe the Ministers of Reformed Churches pray so?

Min. No none but Masse-Priests doe pray so, to give content to the Papists, who doe beleeve, that when they eate the bread and drinke the wine, they doe eate the very flesh, and drinke the very bloud of Christ, and doe receive the body and bloud of Christ, into their bodies, therefore the Pope of purpose to confirme and keepe them in their errour, will have the Priest to pray that the body of Christ which they eate, and the bloud of Christ which they drinke, (as the Pope makes them beleeve,) may preserve their bodies and soules to eternall life.

The truth is, that we are preserved to eternall life by the power of God, 1 *Pet.* 1. 5. therefore if it were possible for the Papists (when the Priest is at Masse) to pull Christ out of heaven and kill him, that they might have his flesh to eate, it would profit them nothing to eternall life, *John* 6. 63.

Gent. Ought not our Ministers to follow the example of Christ, and of the Apostles and Ministers of the Primitive Church, and of the reformed Churches, rather then the example of the Masse Priest?

Min. Yes verily.

Gent. Why doe they not?

Min. Because as the Pope will have the Masse-Priest to observe the order of the Masse-booke, so the Bishops will

will have the Ministers to observe the order of their Service-booke.

Gent. Some doe receive standing, some sitting, and some kneeling: I pray you tell me, which of these three gestures doe you take to be fittest for the Lords Supper?

Min. Before I answer you, give me leave to speake a little of the Passeover.

Gent. What doe you meane by the Passeover?

Min. By the Passeover, I doe meane a publike assembly of the *Jewes* to a Supper in *Jerusalem*, *John* 13. 2. on the first day of the feast of unleavened bread, *Math.* 26. 17. which feast was also called the feast of the Passeover, *John* 13. 1. 2.

Gent. What had they to their Supper?

Min. They had a Lamb, called the Lords Passeover, *Exod.* 12. 11. which they did eate with bitter hearbs and unleavened bread.

Gent. Why was the Lambe called the Lords Passeover.

Min. It was called the Lords Passeover, because the Lord did ordaine it to be a token to put the *Israelites* in minde of the cruell bondage of their Fathers in *Egypt*, and of his mercy and goodnesse in passing over the houses of their Fathers, when (by his Angel) he slew the first borne in every house of the *Egyptians*.

Gent. What was signified by the bondage of the *Israelites* in *Egypt*?

Min. It did signifie the spirituall bondage of all the Elect children of God, under sinne, Sathan, and death eternall.

Gent. What did their deliverance out of *Egypt* signifie?

Min. It was a type of the spirituall deliverance of all the Elect children of God, from their spirituall bondage under sinne, Sathan, and death eternall, by Christ Jesus, of whom the Paschall Lamb was a type: therefore the *Jewes* did assemble themselves in *Jerusalem* to praise God, not

onely for his mercy and goodneſſe in delivering their Fathers out of Egypt, but alſo and chiefly for the deliverance of themſelves, and of all the Elect children of God from their ſpirituall bondage under ſinne, Sathan, and death eternall, by the promiſed Meſſiah Jeſus Chriſt.

Gent. Why was the Lambe eaten with unleavened bread?

Min. It was eaten with unleavened bread, to put them in minde of the ſudden departure of their Fathers out of Egypt, ſo as they had no time to leaven their dough, but were forced to carry it unleavened on their ſhoulders.

Gent. Was nothing elſe ſignified by the unleavened bread?

Min. Yes, leaven doth ſignifie falſe doctrine, *Mat.* 16. 6. hypocriſie, *Luk.* 12. 1. maliciouſneſſe and wickedneſſe. 1 *Cor.* 5. 8. therefore they kept the feaſt with unleavened bread, not onely in memoriall of the ſuddenneſſe of the departure of their Fathers out of Egypt, but alſo and chiefly, to put them in minde, to hate and take heed of falſe doctrine, hypocriſie, maliciouſneſſe & wickedneſſe.

Gent. Why was the Lambe eaten with bitter hearbes?

Min. It was eaten with bitter hearbs, in memoriall of the bitter afflictions of their Fathers in Egypt, and to put them in minde of the afflictions, perſecutions, and ſorrowes that the faithfull are ſubject unto in this life.

Gent. Why is our Saviour Chriſt called our Paſſeover?

Min. Chriſt is called our Paſſeover, becauſe of the type that was of him in the Paſchall Lambe.

Gent. Wherein was the Lambe a type of Chriſt?

Min. It was a type of Chriſt in many things; as,

Firſt, The Lambe was a Male without blemiſh, ſo was Chriſt a perfect man without ſinne.

Secondly, The Lambe was taken out of the flocke, and ſet apart from them to be killd; ſo was Chriſt ſet apart by the determinate councell of God to die for all the Elect.

Thirdly, The Lambe was killed towards the evening ſacrifice, ſo was Chriſt.

Fourthly, The Lambe was eaten with bitter hearbes, to

prefigure

prefigure the afflictions and perſecutions that the true profeſſors of Chriſt are ſubject unto.

Fifthly, The Lambe was eaten with unleavened bread, to ſignifie that the true profeſſors of Chriſt ought to take heed of hypocriſie, falſe doctrine, maliciouſneſſe and wickedneſſe.

Gent. How did they eate the Lambe, ſtanding or ſitting?

Min. When they were in Egypt they did eate it ſtanding, in haſte, with their loynes girt, their ſhooes on their feete, and their ſtaves in their hands, ready to goe when God ſhould call them: afterwards, when they were come to their promiſed reſt in the land of *Canaan*, which was a type of everlaſting reſt in the Kingdome of Heaven, they did not eate it ſtanding; with their ſtaves in their hands as travellers, but ſitting at a Table, to ſhew their faith and hope of everlaſting reſt in heaven. So we, in regard the Lords Supper is to us as the Paſſeover was to the Jewes, (to ſhew our faith & hope of eternall reſt through Jeſus Chriſt) ought to eate it ſitting at a Table, after the example of our Saviour Chriſt, and his Diſciples, and of the Chriſtians in the Primitive Church, who in their generall Counſels did make Cannons againſt kneeling. It is groſſe hypocriſie in us, to make ſhew as though we were more godly and zealous, and know more than the Apoſtles or Chriſtians in the Primitive Church, yea, as though we were wiſer, and did ſee and know more, what is fit, than Chriſt did, when he gave it the Apoſtles ſitting.

Gent. Who was the firſt that brought in kneeling?

Min. Pope *Honorius*, about the yeare of our Lord 1220 after that the errour of Tranſubſtantiation was hatcht at the Councell of *Lateran*.

Gent. I have heard ſome ſay, that the Service-Booke by putting in, and leaving out of words, doth pervert the meaning of the Holy Ghoſt in divers places of the Pſalmes, Epiſtles and Goſpels, and of our Saviour Chriſt in divers places of the *Revelation*, which is an horrible thing; doth it ſo?

Min.

Min. In the Pſalme 106. 30. theſe words, *Phineas prayed*, are put in, for *Phineas executed judgement*. Pſalme 105. 28. the word *obedient* is put in, for *diſobedient*. Pſalme 125. 3. theſe words, *The rod of the ungodly cometh not on the lot of the righteous*, are put in, for, *reſteth not on the lot of the righteous*. In the Epiſtle on Munday in Eaſter week, theſe words, *Iſrael remembred* are put in, for *He*, that is, *God remembred*. To make mention of al the places in the Pſalms, Epiſtles, and Goſpels, would be too tedious, therefore I will omit them.

Gent. You ſaid, that the Service-book doth pervert the meaning of Chriſt in divers places of the *Revelation*, I pray ſhew me ſome of thoſe places.

Min. The fourteenth chapter is appointed to be read on Childermaſſe day, after the Popiſh manner, for an Epiſtle, of purpoſe to pervert the meaning of Chriſt; it being no Epiſtle, but a propheſie.

Gent. What was the meaning of Chriſt in that Chapter?

Min. The meaning of Chriſt in that Chapter, was, and is, to ſhew, that in time of greateſt perſecutions, when the heathen perſecuting Emperours, and after them the Popes, did rage moſt againſt the Chriſtian Religion, and profeſſors thereof, Chriſt had his Church (though inviſible) 144000. preſerved by him, and kept chaſt and undefiled with ſpirituall fornication of Idolatrie.

Gent. How is the meaning of Chriſt perverted?

Min. By miſapplying that to children ſlain by *Herod*, which was written of Chriſtians perſecuted and ſlain by the heathen perſecuting Emperours and Popes.

Gent. Why doth our Service-book pervert the meaning of Chriſt, by miſſe-applying that to the children ſlain by *Herod*, which was written of Chriſt and his Church, perſecuted by the heathen Emperours and the Popes.

Min. The Pope, and ſo many of our Lord Biſhops, as are Popiſh, do it of purpoſe to keep weake Chriſtians in blindneſſe, ſo as they ſhall not be able to give anſwer to the Papiſts, when they ſhall ask them, where their Re-

ligion was an hundred yeers ago, before *Martin Luthers* time.

Gent. What other meaning had Christ in that chapter?

Min. His meaning was to shew, that in his good time he would send a free passage, & give good successe to the preaching of the Gospel, as (thanks be to his holy Majestie) it hath had in many Kingdomes, since *Martin Luthers* time, and shall have every day more and more, and now there is hope that the Gospel shall have free passage in the Kingdomes of *England*, *Scotland*, and *Ireland*, and that Lord Bishops shall never have power to hinder it as they have done, his holy and great name be therefore praised.

Gent. I am glad to hear this, I pray you go on to shew where the meaning of Christ is perverted.

Min. On Michaelmasse day, the twelfth chapter, from the seventh verse to the thirteenth, is appointed to be read for an Epistle, it being no Epistle, but a prophecie of a battell fought in heaven between *Michael* and his angels, and the Dragon and his angels, and of the victory that *Michael* and his angels, had over the Dragon and his angels; and of the casting of the Dragon and his angels out of heaven.

Gent. What is meant by heaven?

Min. By heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

Gent. What is meant by *Michael* and his angels?

Min. By *Michael* and his angels are meant, Christ and his true followers, especially, the faithfull Preachers of the Gospel.

Gent. What is meant by the Dragon, and his angels?

Min. By the Dragon and his angels, are meant, the Devill, and the Heathen persecuting Emperours, and the Popes.

Gent. What is meant by the battell?

Min. By the battell is meant persecutions, raised by the Heathen persecuting Emperours, and the Popes, and

Popish

Popish Princes, against the Christian Religion, and the professors thereof.

Gent. What is meant by the victory, that *Michael* and his angels had over the Dragon and his angels?

Min. By the victorie is meant the victories that Christ gave to *Constantine* the Christian Emperour, and that he hath, doth, and daily will give to Christian Princes, fighting his battell against Antichrist, and his partakers, and to the faithfull Preachers against false teachers.

Gent. What is meant by the casting of the Dragon and his angels out of heaven?

Min. Thereby is meant the utter confusion and overthrow of Antichrist, by the spirit of Christs mouth, that is, by the preaching of the Gospel, so as he shall be deprived of all dignitie, and shall have no place in heaven, that is, in the Church of God, to domineere any more, as thanks be to God, the Archbishop of *Canterbury*, the Lordly Prelates, non Residents, and dumbe dogges; deprived of all dignity, and shall never have place again in heaven, I meane in the Church of God, to domineere as they have done.

Gent. Why is this Prophecy appointed to be read on Michaelmasse day?

Min. It was appointed by the Pope to be read on Michaelmasse day, of purpose to pervert the meaning of our Saviour Christ, by misapplying to *Michael* and all Angels in the highest heavens, the victory that Christ hath and daily doth, and will (every day more and more) give to true Christians, that do follow him, fighting his battell against Antichrist.

Gent. I do hear many find fault with new orders that the Bishops have made; I pray you tell me what those orders are.

Min. They have made an order that the Communion Table shall be turned to an Altar, as Pope *Sixtus* did, to usher in Popery, about the yeer of our Lord 264. and that Churchwardens shall present their Minister, if he

do not admoniſh the people to reſort to him, and open their grief of conſcience, that they may receive the benefit of abſolution, as appeareth by Biſhop *Wren* his book of Articles, Chap. 4. Art. 22. and that no prayer ſhall be made in the Church for ſick perſons, but according to the order preſcribed in the Service-book; Biſhop *Wren* did binde the Churchwardens of his Dioceſſe, by an oath, to preſent their Miniſter, if he did uſe any other form of Prayer.

Gent. What form of Prayer doth the Service-book preſcribe for ſick perſons?

Min. It preſcribeth no forme to bee uſed in the Church.

Gent. What then?

Min. The Miniſter muſt go home to their houſes, and ſalute them, as the Maſſe Prieſt doth, ſaying, *Peace be to this houſe, and to all that dwell in it*; and when he is come where the ſick perſon is, he muſt kneel, and read three or foure lines of the *Letany*, and Lord have mercy upon us, and the Lords Prayer, till he comes to the laſt petition, and hath read half of it, (*Lead us not into temptation*) the other half (*but deliver us from evill*) he muſt leave (as the Maſſe-prieſt doth) for the Clark to read; and then as ſoon as the Clark hath read it, the Miniſter muſt (as the Maſſe prieſt doth) skip over the concluſion, *For thine is the kingdome, power, and glory for ever*; and in ſtead thereof, he and the Clark muſt read five verſicles of a line or half a line long, and a ſhort prayer, and an exhortation, and the Creed, and then abſolve the ſick perſon from all his ſins, in the name of the Father, Son, and holy Ghoſt, and begins the abſolution with an untruth, ſaying, that Chriſt hath left power to his Church, to abſolve all ſinners, that do truly repent and beleeve in him.

The truth is, that Chriſt hath not given power to his Church, to forgive ſins, and that there is no Church that doth take upon it to forgive ſins, but the Synagogue of Satan, the Church of *Rome*, and ſo many of the Lord Biſhops, and of the Clergie of *England*, as are Popiſh,

Popish, whose errour is grounded upon their mis-taking of the words of our Saviour Christ to *Peter*; *I will give thee the keyes of the kingdome of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, whatsoever thou shalt loose on earth, shall be loosed in heaven.*

Gent. What is meant by the kingdome of heaven?

Min. By the kingdome of heaven is meant the Church of Christ on earth, where Christ doth rule and raigne, by his Word and holy Spirit, in the hearts and consciences of the Elect, and is commonly called the *kingdome of grace.*

Gent. What is meant by the keyes of the kingdome?

Min. By the keyes of the kingdome, are meant, the grace and power that Christ gave to *Peter* and the rest of the Apostles, and their successours to preach the Gospel.

Gent. What is meant by loosing and binding on earth and in heaven?

Min. By loosing and binding on earth and in heaven, is meant the authoritie and power that Christ gave to *Peter*, and to the rest of the Apostles, and to every faithfull Preacher, to declare and pronounce forgiveneſſe of sins to all that by their preaching shall be brought to true faith and repentance; and that as verily as forgiveneſſe of sins, is declared and pronounced, by preaching to them that do truly repent and beleeve in Christ, so verily doth God, of his free mercy, forgive them their sins, for Christ his sake, and that as verily, as the wrath and judgements of God are threatned to come on them that will not repent and beleeve in Christ; so verily the wrath and judgements of God shall come upon them.

Gent. Many do say, that the buriall of the dead, according to the order prescribed in the Service-book, is a Popish kinde of buriall; wherein, I pray you, is it a Popish kinde of burial?

Min. In that the Minister is injoyned to say, or else he and the Clark, to sing (after the Popish manner) as they go from the Church style to the grave, certain verses,

out of *Iob.* 1. 1. *Tim.* 6. *Iohn* 19.

Secondly, while the corps is made readie to be laid in the grave, they must (after the Popish manner) sing or say the two first verses of the 14. chapter of *Iob.*

Thirdly, while the earth is cast upon the corps, they must (after the Popish manner) sing or say the 13. verse of the 14. chapter of the *Revelation.*

Also, while the corps is made readie, the Minister must say, *For as much as it hath pleased Almightie God to take unto himself, the soul of our dear brother, we therefore commit his body to the earth, in sure and certain hope of resurrection to eternall life.*

Gent. These words are good, and necessarie to be said, when a man is buried.

Min. To say them when a notorious evill liver, that in his death did make no shew of true faith and repentance, is a misapplying, and an horrible prophaning of the precious promise of resurrection to eternall life, and a contradicting of the words of our Saviour Christ, where he saith, that all that are in the graves shall come forth, *they that have done good, unto the resurrection of life, and they that have done evill, unto the resurrection of damnation. Iohn* 5. 28, 29.

Gent. It is written, that *whatsoever is not of faith is sin*; these words (as appeareth by that which you have said) cannot be of faith: therefore it is sin, to call a notorious evill liver, *Our deare brother.*

Min. It is a sin, yea, an horrible sin, in a Minister of Gods word, to grace a notorious evill liver so much as to call him our deare brother, or so call a filthie common whore, our deare sister, and commit the bodies of such to the earth in sure and certain hope of resurrection to eternall life, which hath been a great incouragement unto, and a strengthening of the dead faith and vain hope of the ungodly, that do live and die in their sins without repentance. As soon as the earth is cast upon the dead corps, a peece of the 15. chapter of the first Epistle of S. *Paul* to the *Corinthians* must be read, and then, as the

Masse Priest and Quiristers, do sing the *Kyrielison*, and *Christi lison*, three times, so the Minister must say it three times, 1. *Lord have mercie upon us*, 2. *Christ have mercie upon us*. 3. *Lord have mercie upon us*.

Also, as the Masse priest and Queristers, after they have sing the *Kyrielison*, do sing the *Pater noster*, so, the Minister and Clark, after they have said the *Kyrielison*, they must say the Lords Prayer: the Minister must begin, and say, till he comes to the last Petition, and hath read half of it, then he must make a stop, as the Masse priest doth, and leave the other half for the Clark to say.

Lastly, the Minister must give thanks, saying, We give thee heartie thanks, for that it hath pleased thee, to deliver this our brother, out of the miseries of this sinfull world, beseeching thee shortly, to accompliſh the number of thine Elect, that we and this our brother, &c. may have our perfect consummation and blisse.

To acknowledge the mercie of God, in delivering a godly man, out of the miseries of this life, is a Christian dutie; but, to give thanks, for a notorious evill liver, and to pray for him, after he is dead and buried, is plain Poperie, and a taking of the name of God in vain.

Gent. How ought a Christian to be buried?

Min. As Christ was buried.

Gent. How was Christ buried?

Min. Christ, after he was taken down from the Crosse, and wrapped in a clean linen cloth, was carried by his friends to his grave, and laid in without any Ceremonie or Service read over him: so a Christian (after he is taken down from his death bed, and laid forth and wrapped in a clean linen cloth) ought to be carried to the grave and laid in, without any Popish Ceremonie, or Service read.

Gent. Go on, I pray you, as you have begun to shew the new orders.

Min. Another new order is, that none at their Table shall talk of the holy Scriptures, nor of divine matters, and Churchwardens shall present such as at their Table shall talk of the holy Scriptures, or of divine matters,

Gent. Out upon't, this is a moſt devilliſh order; God Almighty deliver us from Lord Biſhops: this order doth make my heart to riſe againſt them.

Min. It is indeed, a moſt devilliſh order, and ſheweth plainly, that if ſome of them might have their wills, they would forbid men to reade the holy Scriptures at home in their houſes.

Gent. I doe wonder at our Biſhops, (many of them being great learned men,) that they ſhould ſuſpend, impriſon, and deprive, ſo many godly Miniſters, for refuſing to ſubſcribe to the Service-booke.

Min. It is a ſigne that the true feare of God is not in them; for, if it were, they would not dare to do as they have done.

Gent. Biſhops have beene ever ſince the Apoſtles time; have they not?

Min. The name Biſhop, was a common name, given by the Apoſtles to every Preacher of the Goſpel, 1 *Tim.* 1, 3. *Tit.* 1, 7.

From the Apoſtles time to the yeare of the Lord 334. there were in Rome (which is now the ſeate of Antichriſt) thirty three godly Preachers, commonly called Biſhops, who ſuffered Martyrdome for the truth, under the Heathen Emperours; onely one of them did flee, and hide himſelfe in the Hill *Soracte*, till the time of *Conſtantine* the firſt Chriſtian Emperour, and then returned to Rome, and was the firſt Roman Biſhop that eſcaped Martyredome, and had a great living beſtowed upon him by *Conſtantine*. So alſo had divers other Biſhops, whereupon many of them, (living in wealth) did in ſhort time, after the death of *Conſtantine*, grow idle and proud; eſpecially, one of them on whom *Conſtantine* had beſtowed great revenewes, which made him ſo proud and ſtout, as he did overtop all the other Biſhops, not only in Rome, but alſo throughout the whole Empire, and did alter, chop, and change, and adde his owne deviſes to the publike worſhip and ſervice of God, and did make Canons for the eſtabliſhing, and putting of his deviſes in practice,

and

and through the power of Satan, by falſe doctrines, ſignes, and lying wonders, did ſeduce the Chriſtian Emperours that ſucceeded *Conſtantine*, and drew them to acknowledge him the head of the Church, and vicar of Chriſt, which made him ſo proud and potent, as he did ſubdue and bring under the Emperours, and tooke upon him to excommunicate diverſe of them, and to curſe them with bell booke and candle.

Henricus the Emperour, being excommunicated, came in ſubmiſſive manner to bee abſolved, and (in the cold winter, in froſt and ſnow) did waite at the Biſhops gate with his wife and childe, barefoot and bareleg, three dayes and three nights, before he could have audience.

Fredericke the Emperour, was made to hold his ſtirrop, and to lie downe on the ground for him to treade on his necke; and at length, the Biſhop of Rome came to bee the great red Dragon, *Revel.* 12.3. and with his long taile of falſe doctrine, flattery, promiſes, and preferments, did draw the third part of the ſtarres of heaven, that is, ſo many of the other Biſhops, as were not ſound in heart, and did caſt them to the earth, that is, drew them to bee earthly minded, like himſelfe, and to give over ſtudying ſound divinity, and to joyne with him in ſtudying how to ſupplant the Chriſtian Religion.

Gent. From this that you have ſaid, I doe gather, that they whom Chriſt, by his Apoſtles, did ordaine and appoint to preach the Goſpel, and not onely they, but alſo all that were in the primitive Church, lawfully called to preach the Goſpel, were Biſhops *de jure divino*, of divine inſtitution. How long I pray you, did they continue to be *de jure divino*?

Min. They continued to bee *de jure divino*, till they came to be Antichriſts, that is, adverſaries to Chriſt, then they fell from being Biſhops, *de jure divino*, of divine inſtitution, and came to bee Biſhops *de jure Pontificio*, of the Popes inſtitution, who is therefore called *Pater Patrum*, the Father of the Fathers, meaning of the Biſhops, therfore to diſtinguiſh the Biſhops, that are *de jure Pontificio*, of the

Popes inſtitution, from the godly Biſhops that were *de jure divino*, of divine inſtitution, they are commonly called Prelates, or Lord Biſhops.

Gent. Why are they called Prelates?

Min. The word *Prælati*, Prelates, cometh of *Præferor*, to preferre: therefore they are called *Prælati*, Prelates, becauſe they are preferred, and do preferre themſelves, before and above their brethren and fellow Miniſters.

Gent. Why are they called Lord Biſhops?

Min. They are called Lord Biſhops, becauſe they do lord it over their brethren, and over Gods heritage, 1. *Pet.* 5. 3. and have been the chief ſupplanters and perſecuters of the Chriſtian Religion, ever ſince the title of Prelates and Lord Biſhops was given unto them.

In Queen *Maries* time, bloody *Boner*, Lord Biſhop of *London*, and *Gardner*, Lord Biſhop of *Winchester*, were fierce and cruell, like Dragons, in ſhedding Chriſtian blood, and in ſupplanting the Chriſtian Religion planted by King *Edward* the ſixth, till God in mercy did bring Queen *Elizabeth* to the Crown; then, when in her firſt Parliament the Houſe was about to eſtabliſh the true Religion, the Lord Biſhops that were of the Houſe, being nine in number, did ſtand up to cry it down, and to have the Romiſh Religion continued; but thanks be to God they prevailed not.

Queen *Elizabeth* was proclaimed Queen of *England* on the 17. of *Novemb.* 1558. on the 20. of *January*, her firſt Parliament began; wherein an oath of ſupremacie was miniſtred to the Clergie. The Biſhops of *Yorke*, *Elie*, and *London*, with others, were deprived for refuſing the oath; ſo alſo divers Deans, Archdeacons, Parſons and Vicars, were deprived from their Benefices, and ſome committed to priſon, in the Tower, Fleet, Marſhalſey, and Kings Bench, and ſome fled beyond the ſeas.

When Queen *Elizabeth* came to the Crown, few or none did ſtudie Divinitie in the Univerſities, therefore Tradeſmen (ſuch as were of honeſt life and converſation

tion) were made Miniſters to reade Service, and in ſtead of Preaching, to reade Homilies, till the Lord Jeſus (in his good time) did thruſt forth Labourers into his Harveſt, out of the Univerſities, who did diſcover the Popiſh errours, wherewith the Service-booke was peſtered, and the unlawfulneſſe of the Romane Ceremonies. Then the Lord Biſhops (who till then were quiet) did beſtirre themſelves to diſturbe the peace of the Church, and to bring in a curſed diviſion; according to the words of our Saviour Chriſt, *Luke* 12. 51. *Thinke you that I am come to give peace on earth? I tell you nay, but rather diviſion*; which curſed diviſion hath continued ever ſince; and in every Parliament till now, when humble Petitions were made for reformation, the Lord Biſhops onely, and ſuch as were ſeduced by them, and made to beleeve that the Ceremonies were lawfull, and that there was nothing in the Service-Booke contrary to Gods Word, did bend all their forces againſt Reformation.

In the latter end of Queene *Elizabeths* Reigne, when ſhee began to be ſickly, and not like to live long, then Doctor *Bancroft*, Lord Biſhop of *London*, knowing that King *James* was to ſucceede her, and fearing that his Majeſty would reforme things amiſſe in the publick worſhip and ſervice of God, and in the government of the Church, did Licenſe a Book written by a Jeſuite that he kept in his houſe, wherein it was written, that *it was in the Popes power, as a gift appropriate to Saint* Peters *chaire, to depoſe the Kings of* England, *and to give authoritie to the people, to elect, chooſe, and ſet up another.*

As then, ſo now, the Archbiſhop of *Canterbury* fearing this Parliament, deviſed an Oath, to ſtirre up ſo many as he can, to reſiſt the Reformation.

Gent. I have heard of fearefull Judgements, that God hath ſhewed upon Churches: I pray you ſhew me what thoſe Judgements were.

Min. The moſt remarkable, and fearefull Judgement, was ſhewed on the Pariſh Church of *Withcombe* in *Devonſhire*, being a very faire Church, newly trimmed, having

ving a very faire Tower, with great and ſmall pinnacles, one of the famouſeſt Towers in the Weſt part of *England*.

On the 21. of *October* 1638. in ſervice time, was heard a fearefull Thunder, much like the noiſe or report of great Cannons, and a moſt ſtrange and fearefull darkeneſſe, and a ſtrong loathſome ſmell of brimſtone; and a fearefull blaſt, that ſtrucke in at the North ſide of the Tower, and tearing through a ſtrong ſtone wall, came into the Church, through the higheſt window, and tooke with it a great part thereof; and with a mighty power ſtrucke againſt the North-ſide wall of the Church, and did batter and ſhake it very much; and went towards the Pulpit, and in the way tooke with it, the Lime and Sand from the wall, and grated the wall, and defaced it being newly whited; and coloured the Pulpit blacke, and left it moyſt, as if it had beene newly wiped over with Incke.

There was alſo a moſt fearefull Lightning, which did affright the people, and ſcalded them ſo, as the moſt part of them fell downe, ſome on their knees, ſome on their faces, and ſome one upon another crying.

The Miniſters wife had her Ruffe and linnen next her body burnt off, and her body grievouſly ſcorched.

One Miſtris *Diſford* ſitting in the Seate with her, had her Gowne, two waſt-coates, and her Linnen next her body burnt and her body grievouſly ſcorched.

Another woman running out of the Church, had her Cloathes ſet on fire, her body ſcorched, and her fleſh torne on her backe in grievous manner.

One Maſter *Hill*, a Gentleman, had his head ſmit againſt the wall, and dyed the next day.

Sir *Richad Reinolds* Warriner, had his head cloven, his ſkull rent in three peeces, whereof two fell into the next ſeate where he ſate; his braines fell intire and whole into the next ſeate behinde him; his bloud daſht againſt the wall; ſome of the skin of his head, fleſh and haire, to the quantity of an handfull, was carried into the Chancell, and ſtuck faſt upon one of the Poſts, between the Church

and

and the Chancell; his body was left in the ſeate, as though he had beene alive, ſitting a ſleepe, and leaning upon his elbow, reſting on the deske before him, with the forepart of his head and face whole.

A man that ſate next unto him, in the ſame ſeate was ſcalded, and burnt all over, on that ſide next unto the Warriner.

In the ſecond Seate behind the Warriner, a man was in a moſt grievous manner burnt, and ſcalded all over his body, ſo as he was all over like raw fleſh, and lived in great miſery about a weeke.

A dog neere the Chancell doore, was whirled up three times, and fell downe dead.

Some ſeats in the body of the Church were torne up, and turned up-ſide downe, and they that ſate in them had no harme, notwithſtanding that they were throwne out of them into other ſeates, foure or five ſeats higher.

About the number of eight boyes, ſitting about the rayles of the Communion Table, were taken up and throwne on heapes within the rayles, and had no hurt.

A man ſitting on the Church-Beere, at the lower end of the Church, had the Beere torne in pieces under him, and himſelfe throwne into a ſeate by the wall, and had no hurt.

A beame broke in the middle, and fell betweene the Miniſter and the Clarke, and hurt neither.

The Church was very much defaced and torne, and a great ſtone neere the foundation, was torne out and removed.

Stones were throwne out of the Tower, as thick as if there had beene an hundred men throwing them, ſome of ſuch weight and bigneſſe, as no man was able to lift.

One of the Pinnacles of the Tower was throwne down into the Church.

A very great ſtone was throwne from the Tower, over the Eaſt end of the Church, and over the Churchyard, and over an hedge into a Cloſe.

Another great ſtone was throwne an hundred yards from the Church, which ſunke into the Earth ſo farre as it could not be ſeene.

A Bowling-Ally neare the Churchyard, was turned up into pits and holes.

A Wine-Taverne neere the Church, had the ſide next the Church torne up, and the covering carried off; and one of the Rafters broken in the houſe.

A little before night, ſome were ſent into the Church to fetch out the dead bodies, who found a couple of little children, walking chearefully, hand in hand, and ſeemed by their countenances, that they had beene nothing affrighted with the fearefull ſights that they ſaw, nor with the lamentable crying of the people, nor to have cryed becauſe their mothers were gone.

On *Whitſunday* laſt, 1640. in the Pariſh of *Anthony* in *Cornewell*, when the people were kneeling at the Communion, great claps of Thunder were heard, as though divers Cannons had beene ſhot off at once, and extraordinary and moſt fearefull flaſhes of Lightnings, and a terrible and unſpeakeable ſtrange ſound, to the great amazement of the people; and when the Miniſter was turning towards the Communion-Table, to give the Cup after he had given the Bread, he ſaw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unſpeakeable ſound, and had no hurt, ſave that the outſide of one of his legs was ſcalded.

Preſently after that, divers balls of fire came into the Church, and ſtrucke one *Ferdinando Reepe* on the ſole of his left foot, with ſuch a violence, as he thought his foot had been ſplit in pieces, and was for a while deprived of his ſenſes.

One *John Hodge* was ſtrucken in the knees, and thighes, and lower parts of his body, ſo as he thought every part of his body to be unjoyned.

One *Dorothy Tubbe* was ſtricken ſo, as ſhe thought her legges and knees were ſtruck off from her body.

One *Anthony Peeke* was fearefully ſtrucke in all the lower

lower parts of his body, ſo as it ſeemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had beene ſhot thorow, and was lift up from kneeling, and ſet upon the forme by which he kneeled.

One *Suſan Collins* was ſtruck in the lower parts of her body, ſo as it ſeemed to her, to be ſtruck off from the upper part, and was ſcalded on the wriſt on the right hand.

A great fire, farre redder than any Lightning came into the Church, and ſtruck one *Nicholas Shelton* on both ſides of his head, as though he had beene ſtrucke with two flat ſtones, and did ſhake his body as though it would ſhake it in pieces, whereby he loſt his ſight and his ſenſes.

One *Roger Nile*, was ſtruck on the back-bone, on the right ſide, and on the anckle on the inſide of his left legge, ſo as for a while he was not able to ſtand.

After the fire, there was heard in the Church, as it were the hiſſing of a great ſhot; and after that a noiſe, as though divers Cannons had beene ſhot off at once, to make one ſingle and terrible report.

The noyſe did not deſcend from above, but was heard and ſeemed to begin cloſe at the Northſide of the Communion Table.

After this fire and noyſe, then followed a loathſome ſmell of Gunpowder, and Brimſtone, and a great ſmoak.

The Church had no harme, ſave that ſeven or eight holes and rents were made in the wall of the Steeple, ſome on the inſide, and ſome on the outſide; impreſſions on the ſtones in divers places, as if they were made by force of ſhot, diſcharged out of a great Ordnance, ſo as in diverſe places, light might be ſeene through the walls.

In this ſtorme was no body kill'd, ſave one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

As ſoone as this fearefull ſtorme was over, they that were weake, not able to ſtand, were (through the mercy of God) reſtored to their ſtrength; and they that were fran-

frantick, to their senses; and he that was blind, was restored to his sight; and came all to the Lords Table, and received the Wine, and went all in the afternoone to give God thankes.

Besides these fearefull signes and tokens of Gods wrath shewed on Churches, divers other strange and fearefull sights have beene seene in the ayre, and on the Land, as the like was never seene in this Land. The like we reade have beene seene in *Germany* and in other Countries beyond the Seas before their warres and ruine began, therefore it is to be feared, that God will send some fearefull Judgement upon this Land, because the Clergie of this Land for the most part are like to the Clergie of the Church of the *Laodiceans*, whom our Saviour Christ threatned to spue out of his mouth?

Gent. What doe you meane by the Clergie of this Land?

Min. I meane the Bishops, Prebends, Deanes, Archdeacons, Non-residents, and also the formall, dumbe, and scandalous Ministers.

Gent. Were there such Clergie-men in the Church of the *Laodiceans*?

Min. No, this kinde of Clergie-men were never known nor heard of, till the Pope of Rome brought them in.

Gent. Wherein are they like to the Clergie of the Church of the *Laodiceans*?

Min. They are like unto them, in that they are neither hot nor cold, but luke-warme, as they of *Laodicea* were.

Gent. Are all the Clergie of *England* such as are neither hot nor cold, but luke-warme?

Min. No; some are hot.

Gent. Who are they?

Min. They that are truely religious, and zealous of Gods glory.

Gent. Are there many of them?

Min. Yes, they are many, notwithstanding that many of them have beene persecuted by the Bishops, and forced to leave their native Countrey, and goe they cared not how

how far, so they went far enough from the Bishops, and their Courts, and Antichristian government.

Gent. Why do they call their government Antichristian government?

Min. They call their government Antichristian, because they take them to be Antichrists, that is, adversaries to Christ.

Gent. How do they prove them to be Antichrists?

Min. They prove them to be Antichrists out of their own books, of consecrating Priests, and Bishops, thus.

First, None but an Antichrist, that is, an adversarie to Christ, doth take upon him to consecrate Priests, and to give them power to forgive sins: but every Bishop of *England* doth take upon him to consecrate Priests, and to give power to every Priest that he doth consecrate to forgive sins, by laying his hand upon him, saying, *Whose sins thou forgivest, they are forgiven*: therefore every Bishop of the Church of *England* is an Antichrist.

Secondly, none but an Antichrist doth take upon him to give the Holy Ghost, but every Bishop of the Church of *England* doth take upon him to give the Holy Ghost, to every Priest he doth consecrate, by laying his hands upon him, saying, *Receive thou the Holy Ghost*; therefore every Bishop of the Church of *England* is an Antichrist.

Thirdly, they say, none but an Antichrist will persecute the faithfull servants of Christ, for speaking and writing against Popish errours and ceremonies; but the Bishops of the Church of *England* are persecutors of the faithfull servants of Christ, for speaking and writing against Popish errors and ceremonies; therefore the Bishops of the Church of *England* are Antichrists.

Fourthly, and lastly, none but an Antichrist, is an open enemie to the true Christian Religion, but the Bishops of the Church of *England*, have ever been and are open enemies to the true Christian Religion, witnesse bloody *Boner* Bishop of *London*, *Gardner* Bishop of *Winchester*, and others in Queen *Maries* dayes: witnes also Doctor *Whitegift* Archbishop of *Canterbury*, and all other Bishops for

the most part ever since the beginning of Queen *Elizabeths* reigne, till now; for in all Parliaments, when humble petitions have been made for reformation of things amisse, in the publike worship and service of God, the Bishops onely have been the greatest enemies and hinderances.

Gent. You said that the Clergie of the Church of *England* are like to the Clergie of the Church of *Laodicea*, whom our Saviour Christ threatned to spue out of his mouth, because they were neither hot nor cold, but luke warme; you have also shewed who are hot, now shew who are cold.

Min. They that have no life of grace in them, but are like to a cold dead body, that hath no signe of life in it.

Gent. Who are they?

Min. They are all they that are prophane and ungodly persons, whether they be of the Clergie or of the Laitie, that have no true Religion in them, nor any true zeal of Gods glory, nor love to them that are truly religious, but haters and persecuters of them.

Gent. Who are those that are luke warme?

Min. They are men indifferent, that take no care what manner of way themselves or others take to worship God.

Gent. This land is full of such, and full of crying sins, that do abound every day more and more, therefore I fear that God will send some great judgement upon this land.

Min. A great judgement is come already upon the luke-warme Clergie, yet let us not be discouraged: For, (thanks be to God) they that are truly religious and zealous of Gods glory, are many, though they be but few, in comparison of the multitude, that are in the broad way to destruction, and they do cry and call upon God, night and day, therefore let us not doubt, but assure our selves, that for their sake, and for their prayers sake, and chiefly for Christ his sake, and for the glory of his own great Name sake, God will not deal with this land according to the

crying

crying ſins of the multitude, but according to the multitude of his mercie towards them that are truly religious and zealous of his glory; but in regard that the cold and lukewarme Clergie, and people are unwilling to enter into covenant with God, by making the ſame proteſtation, vow, and promiſe that the whole Houſe of Parliament have made, it is to be feared, that as the wrath of God came upon the Inhabitants of *Meroz*, becauſe they came not to help the people of the Lord againſt the mightie, *Judg.* 5. 23. ſo the wrath of the Lord will come upon them that refuſe to joyn with the Worthies of the Lord againſt the mightie oppoſition, that is made by the Prelates and their friends: therefore let all them that fear the Lord, now ſtand in the gap, and be earneſt by hearty prayer, that God will be pleaſed ſo to direct the Nobles, Knights, and Burgeſſes, of the Houſe of Parliament to go to our gracious King *Charles*, as *Nehemiah* did, to *Artaxerxes*, and *Heſter* to *Aſhueroſh*, that hereby they may finde ſuch grace, with his Majeſtie as *Nehemiah* did with *Artaxerxes* for Jeruſalem, and *Heſter* with *Aſhueroſh* for her ſelf, and for the Jews, and that in time, before the wrath of the Lord be kindled, and come forth as a conſuming fire.

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came upon the Inhabitants of Moab, because they came not to help the people of the Lord against the mighty, Judg. 5. 23. to the wrath of the Lord will come upon them that refuse to joyn with the Worthies of the Lord against the mighty oppressor that is made by the Prelates and their hirds: therefore let all them that fear the Lord, now stand in the gap, and become all by hearty prayer, that God will be pleased to direct the Nobles, Knights, and Burgesses of the Parliament to go to our gracious King Charles as Nehemiah did to Artaxerxes, and Hester to Ahasuerus, that hereby they may finde such grace, with his Majestie as Nehemiah did with Artaxerxes for Jerusalem, and Hester with Ahasuerus for her self, and for the Jews, and that in time, before the wrath of the Lord be kindled, and come forth as a consuming fire.